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## RELIGIOUS MISCELLANY.

For the Boston Recorder & Telegraph.

What has a Minister of the Gospel to do with Sabbath Schools?

MESSENGERS. EDITORS.—I am aware that much may be said in answer to the question with which I have just addressed you. By what means can the public opinion be best operated upon in relation to Sabbath Schools? I might allude to the influence of individuals in forming the character of a community—I might advert to the power of the press—that mighty engine of church and state.—Or, I might descend on the benefits which may be expected to result from the labors of Sabbath School Missionaries. All these would be interesting topics of remark, the consideration of which would open to our minds, a train of means by which the public opinion could be readily excited and the public opinion controlled. But I choose to pass them unnoticed for the present, while I advert to a class of men, in whom resides a power that is felt throughout the world;—from whose plastic hand, all our institutions of benevolence receive their shape and character;—and whose spirit,—be it contracted or enlarged,—feeble or energetic, will impress its general feature with greater or less distinctness on the minds of all that are brought within the sphere of its influence. Need I attempt to prove that ministers of the Gospel possess such a power? What places are those in which the wants of a dying world are most tenderly felt, and from which flow the largest streams of benevolence? They are those where the minister has a heart that can feel, and a tongue that can plead for the wants and woes of perishing millions. What people is that, the current whose feeling is dried up—whose bowels of mercies are closed to these affecting objects?—That people, whose minister is a man of feeling, and whose heart is as sensitive as the human heart, will not suffer his views to be confined to the narrow precincts of his clayey tenement.

Facts show us that, on every subject, the minister's habits of thinking and feeling will in a greater or less degree be adopted by the people. He is a metaphysical preacher? You will hear him talk of *essences*, and *affections*, and *visions*. Is he disposed to dwell disproportionately, on what are called, by way of emphasis, the doctrines of the Bible? They are perpetually and critically scrutinizing every messenger of salvation, to ascertain whether he is sound in faith. Is he a mere creature of feeling, and does he make this the only criterion of Christian character? They are ready to denounce every one who does not conform to their standard, and who is equally desirous of growing in knowledge and in grace.—But perhaps some of your readers are ready to ask, what has all this to do with Sabbath Schools? I answer, much, very much to do with them; for it is in reference to this institution that a fearful responsibility rests upon the minister of the Gospel. This, as well as on kindred subjects he cannot will give direction to the public mind. The people, in general, will take their lessons of feeling and action from him. And although it is a fact, that in some societies, by the efforts of some warm and energetic laymen, Sabbath Schools are flourished without a single act of co-operation from the minister—yet this is far from being a general fact. There is a fact, however, which might be sounded in the ears of every minister who is sleeping on this subject, until he is roused to feeling and action; and that is, that *in no instance ever known, where the minister of the Gospel of any place was ardent engaged in Sabbath Schools, but that there, the institution prospered.* It is not enough that a minister assists in the formation of a school. A school will be of little real advantage, unless it be conducted with life and vigor, and that it may be thus conducted—parents must be awake—teachers must be encouraged—and the public mind must be kept alive to the subject. Here, it seems to me is the appropriate province of the minister. It is not to be expected, nor is it in most cases at all desirable, that he should engage as superintendent or teacher in the school. He should, however, have a kind of presiding care over the institution, teachers, parents and children, and whom they should all look for an example of active and unceasing energy in the cause.

Some ministers seem almost to have forgotten the souls of that interesting portion of their charge—the lambs of the flock. Or, at least they seem to suppose that by the establishment of Sabbath Schools—a grievous weight of responsibility is removed from their shoulders. Most of your readers probably recollect the time, before, when ministers of the Gospel felt solemnly bound, to assemble the children of their congregation, weekly, during a part of the year, at a stated exercise,—do not most ministers feel a sense of burden?—do they not imagine that a transfer of obligation and accountability has been effected by this change? And yet, God? Who has told the minister of the book that he shall not be called to account at the bar of God, for his treatment of the lambs of his flock, over which the Holy Ghost hath made him an overseer? Some appear to think that Sabbath School, is to step aside from the great duties of the ministry, and for such an excursion, they have no time. To such I would say, you are stepping widely aside from duty and from the interests of Sabbath Schools. If your objection is to instruct, to enlighten & persuade, among the masses, can you make the effort with more hope of success than among children? If you wished to impress the feelings, to subdue the passions & to save the soul, would you select the hoary headed veteran, or the unprejudiced & relenting youth? The missionary relies on his efforts among children, as almost his only ground of hope for ultimate success; and he acts in strict accordance with the most obvious principles of our nature;—principles which are the same in all ages and in all countries. Look at the revivals of religion in hundreds and thousands who have thus had the uniting course of their affections changed for eternal life, and their never-dying souls plucked from the devouring fire, and tell me if a minister is doing in behalf of Sabbath Schools, by enlisting Christ has not time to labor in such a sphere as affords him the best reason to hope

that the Redeemer's kingdom will be extended and souls be saved;—pray how is his time to be occupied while acting under his high commission? I love to think of the man, who, amidst other pressing duties while performing a mission in two of the western states, was the instrument of forming, in less than two years, more than 120 schools, in which were more than 300 teachers and more than 5000 scholars! And yet we hear a minister at home, complaining for want of time to make effort in behalf of one solitary school!

It would not be easy, nor is it any part of my object, to propose a system of rules by which ministers of the Gospel should be guided in these efforts. Let each individual get his heart warmly engaged in the subject and that will tell him what to do. I deem it, however, not out of place, to suggest, in conclusion, a few considerations on this subject, of a general nature. It cannot be expected that a minister should visit the Sabbath School, on every Sabbath. Other, more important duties forbid this; but may not most ministers make such visits more frequently than they do? Of the good that might result, I need not speak. In their parochial visits, a very favorable opportunity is offered to ascertain of parents whether they send all their children, who are capable of attending, to the Sabbath School, and whether their own feelings are awake to this subject. In the pulpit they may do much to promote this noble cause. With a warm heart a minister may hope to accomplish much by an occasional sermon on this subject, and especially, let him not forget to pray for this institution. How rarely do we hear the ministers of our country plead for the blessing of God upon Sabbath Schools! And how easily may we trace the consequences of such neglect to the same forgetfulness on the part of Christians generally! We listen to the breathings of family devotion;—not one cry is sent to Heaven in behalf of Sabbath Schools! and if we should for a moment intrude upon the secrecy of the closet, with the holy aspirations which are breathed from that consecrated spot, how rarely should we perceive the mingling of such petitions! I have no doubt but that such a neglect would in a great measure cease to exist, if ministers would cease to sanction it by the loudly-proclaiming voice of their example.

N. Y. S. T.

For the Boston Recorder and Telegraph.

## AMERICAN EDUCATION SOCIETY.

MESSENGERS. EDITORS.—The present Secretary of the American Education Society has given to the Christian public a very able exposition of its plans and prospects; and so far as it goes, this view is, in most respects, highly satisfactory. Had he, however, been more full and explicit on some points respecting the operations of this society, which are now omitted, or placed in the background, he would have afforded still higher satisfaction to many friends of the society, and would probably have convinced many, who are now hesitating as to its real utility.

As this is a subject of public interest, in which not only the Secretary and the Directors of the Society, but the whole Christian community are concerned, it will not be improper officiousness, nor assuming an attitude of hostility, to suggest a few of these points, and to take the sense of the Christian public respecting them.

In the first place. The plan of operations presented by the Secretary, contains no provision for the beneficiaries to help themselves by their own labors, in obtaining their education.

The object of charity ought to be, not to relieve others from the necessity of making efforts in their own behalf, but to encourage them in making such efforts, and merely to supply the deficiency. On any other ground, charity operates as a premium upon indolence, and is thus made to thwart its own designs. Now it is a plain case, that the beneficiaries of education societies, if properly directed, may do much to help themselves, and thus secure the two-fold benefit of relieving the public of a part of the burden, and of accustoming themselves to efficient labor. But beneficiaries themselves, unexperienced as they are in the affairs of life, cannot be expected to adopt a successful plan of providing for their own wants. To devise such a plan then, and to execute it, is the province and the duty of those to whose care beneficiaries are committed; and without such a provision as a prominent feature, every plan of charitable education must be considered as essentially defective. Justice to the public and to the beneficiary demands, that some system of internal resource, be matured and put in operation. Much of the beneficiary's future usefulness also depends upon it.

It is supposed that the loaning system lately adopted will produce the effects here contemplated, and are we told that this system throws the beneficiary upon his own resources? True, what resources has he? Do not the rules of admittance require him to produce evidence that he has no resources of his own? This loaning system, then, by which he is made responsible for the repayment of all he receives, places him in the same situation with the exhausted receiver of an air-pump. He is destitute of internal resources, while he is pressed down by a weight of external responsibility, which must keep him immovably fixed or crush him. The king of Egypt threw the Israelites upon their own resources in this way, when he required brick without straw. The objection, in this case, does not lie against the loaning system in itself considered, but against its operation, when unattended by any plan of internal support. The consequence of it, thus situated, will be, either that the beneficiary will make himself easy with his loan, calculating never to repay; or he will be broken down, by honest, but unavailing efforts to carry his load. In either case, the object of this charity is in a great measure lost.

There are, in fact, two extremes to this subject, equally to be avoided. On the one hand, the beneficiary may be so bountifully supplied by the hand of charity as to be led to the conclusion, that the world is full of money; and that he has nothing to do but to spend it. On the other hand, he may be so pressed with responsibility and embarrassment, as to fetter his mind, drink up his spirits, and bring him to a premature grave. The loaning system guards effectually against the former evil, but what protection do we find in the plan of the society now before the public, against the latter? And surely, it is as good economy to save our beneficiaries after they are educated, as it is to save the money by which their education is obtained.

What possible way is there, indeed, to avoid both these extremes, but to provide some practicable method, by which the beneficiaries may labor for their own support, while they are pursuing their education? Let this plan be

constructed on liberal principles, so that it shall afford cheering encouragement, and thus administer buoyancy to their spirits, while it inures them to persevering exertion. This will afford them the satisfaction of knowing that their education, under the kind direction of their patrons, is, in a great measure, the fruit of their own industry. Such a plan, connected with a course of study, will also afford necessary and salutary exercise, and diversion; thus preserving to the church, not only nominal laborers, but those of sound health and vigorous constitutions.

Why then is this important point kept out of sight at the present time, when it is obviously essential to the success of Education Societies? And why should public solicitation for charitable aid to this society proceed, until the public have evidence, by seeing a consistent plan of operations adopted, that what they give will not even be worse than useless? Some further suggestions respecting the present plan of the Society will be made in due season, by

OLIM.

REMARKS.—If we understand our correspondent, he wishes the Directors to devise a plan, by which every beneficiary shall be directed, in earning the money which he needs beyond the appropriations which he receives, and for the repayment of the loans which the Directors make to him. In regard to the latter, we suppose he is not expected to refund any part of the money, till after his education is completed, and he has commenced professional duties. In regard to the former, the mode of completing his necessary supplies from year to year, however desirable it may be for the Directors to adopt and enforce a uniform and systematic plan, we can hardly deem it necessary, even if it be practicable. Will not young men accomplish this object best from their own individual "resources" of knowledge and invention, aided by the advice and direction of immediate friends? Or if they need farther assistance, will not their teachers, and the Directors and Secretary of the Society, ever be ready to act the part of kind and faithful parents? The circumstances and capacities of young men are so diversified, that we should think no one system in this particular could be invariably pursued. If such a plan would be wise, we have no doubt the experience of those concerned will in due time supply it.—Eds. Rec. & Tel.

For the Boston Recorder and Telegraph.

## UNITARIAN CRITICISMS.

MESSENGERS. EDITORS.—There is a method of attack or of evasion practised by Unitarian Critics and Reviewers, which I could wish to have more openly exposed and branded. It is certainly desirable also, that the version of the Bible which is professedly received as the word of God, should be either defended or rejected. Every fair means within the reach of human literature should be used, to trace the proof of orthodoxy from the distorting and mangling interpretations of the hard-pushed opposers of evangelical and common sense piety. This the Unitarian himself should desire to have done, if he regards the salvation of his soul as of any importance. The Reviewers, Pamphleteers, Tract-makers and periodicals of a Unitarian cast, have turned to great account the hesitancy which is manifested in the use of challenged texts, and take much advantage of the opposition of the human heart to the doctrines of the cross. They know how to make use of that depravity in one shape, of which they deny the existence in another.

I have been more than usually impressed with these particulars of late, by several articles in the Christian Register and the recent appearance of Remarks on Robinson's Sermon. This last work is a rare approach, towards that kind of criticism, which, if successful, would blot from creation every article of Christian faith. The whole force of Mr. S.'s remarks is calculated, if not designed, to weaken and finally to destroy our confidence in translations of the scriptures and their obvious sense. Not a passage can be depended on, because authors of a certain class have taken the precaution to express a doubt respecting its meaning and genuineness. So far well to "the good old way" which the way-farmer, though a fool, could not miss, until Unitarians lived to obscure it. Mr. S. seems to be surprised that any man should place the least trust in a passage of scripture, of which the Unitarian has dared to say, "this is wanting in a certain MS.—It may be differently translated by a slight alteration of a letter or a point,—or it may be so interpreted as to avoid the offensive doctrine."

Let a minister of the gospel preach such matter as will thus "gender questions" among his people, and circulate such publications for a few years, and I need not tell you, Messrs. Editors, that it would require more talents and pathos than what is generally manifested by Unitarians, to establish a single doctrine of the Christian religion from the Bible. Is it, then, the design of those who embrace and propagate this system of negatives, only to stagger the faith of honest Christians? Or do they wish to sweep all confidence in the scriptures from the earth? These are inquiries which demand a serious consideration by themselves and others. And let conscience reply to the following: Could they take a more effectual method to destroy all confidence in the Bible, if they desired it? They are attempting to loosen the stones of an edifice, which, if it should fall, would crush them in its ruins. I have no fears for those who are attacked with such weapons; but that is a bad light of human science which shuts out the light of the Sun of Righteousness from the eyes of the common people.

Besides there is a secret admission in this system of operations, that men like any thing which will help them to disbelieve the Bible. It is upon such depravity, that this kind of exposition is calculated to take its full effect. To such depravity it is assiduously applied, not to change, but to strengthen and confirm.

Take an illustration. There are multitudes in this land, who are inclined to the intemperate use of ardent spirits. There are also a few, who strongly oppose this inclination in themselves and others. These last assert, that the intemperate use of ardent spirits is sinful & ruinous; and that the exclusive use of pure water contributes to health, wealth & happiness, here and hereafter. The intemperate feel obliged to acknowledge the reasonableness of these assertions, and some of them even begin to hesitate, just as they are upon the point of yielding to their growing propensities. What now would be the effect, if some

men of talents, learning and seriousness should arise and question the soundness of these positions? They might plead, like the abettors of endless amendments to our Bible, that it is possible, that by some blunder or wickedness of mankind all the water in the land had been impregnated with a deadly poison—that it is now unsafe to use it, except as it has been tested or purified by a skilful chymist & that it is vastly improved besides being made perfectly safe by the addition of a little spirit. How would the intemperate triumph in such a revelation as this?—And how would they flock around their benefactors to do them homage? They would think it a blessed deliverance from the thralldom of parental and pious superstitions, and from the bigotry of priestcraft. Then also you might see the poor victims of intemperance, standing by the pure springs of water which God has provided for the refreshment of man and beast, and shuddering in triumph at the detected evils which are imagined to be hid in the chrysalis stream that flows at their feet.

Thus multitudes are taught to look with a jealous eye upon the word of God, by the suspicious and questionable light in which it is viewed by Unitarian writers. And I would ask, if the new versions, and the new interpretations which cast suspicion upon divine truth, are not caught at with intemperate eagerness by the carnal mind which is enmity against God? As to depravity, I cannot find a single person so immoral as not to think this system an improvement upon the old one; and what has happened in the case of the intemperate man when reformed, has happened in regard to all the impenitent and unbelieving, when reformed, they have left their darling idol and returned to the Lord Immanuel. I do not mean to insinuate that men avow their infidelity any more than formerly, since the appearance of the above mentioned works in this region. But there is a phenomenon in connexion with this subject which I conclude some of your Boston correspondents will be able to comprehend. Just in proportion as certain writers seem to themselves to have succeeded in destroying all reason for faith in the scriptures, the faith of those who adopt their sentiments is wonderfully strengthened.

J. R.

From the New-York Observer.

## CHRISTIAN SELF-DENIAL.

The language of the Gospel is, "Deny thyself and take up the cross daily." An apostle says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

The path to heaven is a path of self-denial.—This the Scriptures teach, and this our experience teaches. Just so far as we deny ourselves and take up the cross and follow Jesus, just so far we are blessed in our own souls and are enabled to do good to others.

Alas! how few are willing to come out and be separate and to follow the Lord fully. How few are willing to dispense with luxurious living, costly furniture, and extravagant apparel, for the sake of the spread of the Gospel. Blessed be God, much is doing towards the extension of the Redeemer's kingdom,—but not half that might be done, if all who professed to be followers of the meek and lowly Jesus, were living holy, self-denying lives,—letting their "light shine"—willing to be singular, and taking a decided stand on the Lord's side. Some, I believe, are living thus; but comparatively, the number is small.

Oh my brethren! when we compare our lives with what is required of us in the word of God—when we reflect on the solemn covenant we have entered into to be the Lord's forever—have we not reason to cry "guilty, guilty," "God be merciful to us sinners." If we grow in grace, we must live a praying life: we must frequently read our Bibles, with humble prayer; we must attend more to the duty of self examination; and strive to maintain a Christian temper in all our dealings with the world.

In a word, we must keep a "single eye to the glory of God" in all we do. There is no time for us to sleep. Our obligations are great, increasing every day. Let us not only pray, "thy kingdom come;" but let us arise and trim our lamps, and strive to do something towards the extension of the blessed cause that we profess to love.

N. M.

## CLERICAL MEMORIAL.

[Our practice of arranging subjects under distinct general heads, meets with great approbation. We have been half inclined, for some time past, to imitate some other papers, and add to our list a "Minister's Department;" but we have feared it might be deemed assuming. Whether we have become more self-confident, or have judged more correctly of propriety, we cannot say. But, as our general heads are only designed, to assist readers in finding readily what pertains to any given subject, we venture to throw those extracts which pertain to clerical duties, into a column under the title of Clerical Memorial.]

From the Vermont Chronicle.

## BIBLE CLASSES.

A short time since I met a respectable clergyman, who, in speaking of Bible Classes, observed that he had once conducted upon a different plan from any other that he knew. In answer to our questions respecting it, he said that he had entered into the natural history of all the animals and plants mentioned by the sacred historians, as well as into the history of towns, cities and nations. He prepared for the meeting with the same care that he prepared his sermons for the sabbath, and sometimes spent three days upon one lecture; books and maps were to be observed, the manners and customs of people to be noticed, and in fine nothing that could give interest and animation to the subjects discussed was left out. The Bible was begun in course—a young lady was called upon to read aloud—she read as far as he saw fit, and he then made such observations and dwelt upon such facts, as the portion of scripture would naturally call forth, or as it adverted to;—another was then called upon to do the same, and so on.

The subject of one lecture had been the flood;—he dwelt upon the appearances which now confirm the truth of the scripture account of it, upon the relative heights of mountains, the rapidity with which the water rose so as to cover their tops, and its influence upon the tides. Another had been upon the journey of the children of Israel from Egypt to Canaan, upon their order of march, and upon their encampments—forming a hollow square perfectly guarded on all sides. The tribe of Judah with two other tribes at the east in front—the tribes of Reuben, Ephraim and Dan with their followers, at the other cardinal points. The tabernacle was in the centre, with Moses and Aaron in front of it;—here was head quarters, and when the elders

were to be consulted, a trumpet was blown to call them to the tent of Moses. The families of Aaron were stationed on the other sides of the tabernacle, ready to perform their respective duties, thus forming a square within a square. It is easy to see that, were the children of Israel attacked on either side, the armies on two other sides might wheel around and form the wings—while the fourth would be a "corps de reserve." A trumpet was sounded when the cloud arose from the tabernacle and passed over the tribe of Judah, for them all to fall into the line of march.

It is evident that such a course of lectures must be interesting and instructive in a very high degree, and one would think could hardly fail to lead to wondering and adoring views of the wisdom and power of the great Ruler of all things; connected as it is with occasional addresses to the consciences and hearts of the auditors. Our clergyman observed in relation to this last remark, that he found it much more useful, and the effect was much greater, than if practical or doctrinal truths were kept constantly before their minds.

In addition to what has been stated, the young ladies were requested to write historical and biographical sketches of places and characters,—and I wish, he added, you could see some of their compositions: "I have some who can write."—In answer to the question, "does the Bible Class have any effect in detaching those who belong to it from worldly pleasures and amusements?" he said, that among eighty persons of different ages & sexes, he did not think there was one who would be absent an evening for the sake of joining with those who love such amusements; it would be considered almost dishonorable.

Now, Mr. Editor, if such an effect could be produced only for the time being, it would be no slight triumph of religion over sin and the world; and if, as there is reason to hope, where the attention has been once powerfully called up even to what may be termed its outward circumstances, its inward sanctifying power will be felt upon the heart, I know not how to express the importance which should be attached to such a system of instruction. Its influence will extend very far into the eternal world, and hold a rank there equalled only by our Sabbath and sanctuary privileges.

Cannot the clergymen of this state, (those who have the necessary resources I mean,) pursue a similar plan in their Bible classes? The want of time will probably be a plea that some will bring forward, & others may say that they have not the requisite talents. As it regards the first, the clergyman of whom I have been speaking, has a parish as large, if not larger, than most of his brethren. His duties are consequently as great—his casual duties, such as visiting the sick, &c.—while his meetings are not confined to the Sabbath any more than those of other clergymen. In respect to talents, industry and perseverance will create them; and though all may not have the facility of making such lectures equally interesting, there are few that would not make them enough so for the majority of their scholars. We may then judge very correctly of a parish by the man they have chosen for their minister, and as their tastes and habits of thought are formed in a degree by his, they will usually like whatever he communicates to them. If this important account sets one man to thinking what may and can be done, and to acting accordingly, I shall be happy.

D.

As a proof of the interest felt by the young ladies in the lecture upon the priesthood, & upon the garments worn by the priests, it will only be necessary to say that they made a complete suit of clothes like those worn by Aaron, including bells, pomegranates, &c.

## HOME MISSIONS DEPARTMENT.

For the Boston Recorder & Telegraph.

### HOME MISSIONS—NO. IV.

In the village Dardenne, Missouri, the labors of the Missionary, Rev. Mr. Robinson, have been blessed the last year, and eight persons have been admitted to the church. Five of them were heads of families. Several in the same settlement are more than usually serious, if not inquiring with deep earnestness, "what must we do to be saved." Mr. R. mentions one family in particular, as signally displaying the riches of divine grace, and the utility of Missions—a family that a few years since knew not the Sabbath, but to profane it—and that had not even enjoyed the privilege of a common School education. "Now the mother and ten of her children, including sons and daughters in law, are I trust, singing the song of redeeming love."

In Ohio, one of the Society's Missionaries has established four Bible classes, where they were scarcely known before; the number belonging to these classes is 120,—and the number of spectators is much larger. The moral influence of these meetings is very powerful. A church has recently been formed in the same township, consisting of 24 members.

Throughout that extensive portion of Kentucky which borders on the Ohio River, there are but three places where the ministry is supported, viz. Maysville, Augusta and Louisville. But a brighter day is dawning on that wilderness. The infant College at Danville is blessed with the influences of the Spirit, and a number of the best students have been brought into the kingdom. The ministers composing the Synod, are devoted to this work, and are making great exertions to obtain sufficient endowments for their literary Institution. Let the number of these ministers be increased, and their hands strengthened by the aid of the American Home Missionary Society, and a mighty moral influence will be exerted over a part of our country where vice and infidelity have hitherto greatly abounded.

A Missionary in the western part of N. York, writes, "When I look at the improved appearance of our congregations—when I see whole families constant attendants on the Sabbath at the house of prayer, who a short time since, were rarely if ever known to appear among the worshippers of God—when I meet with kindness and support from those who three months before would not subscribe a single penny to support the gospel—when I find that a Tract Society is patronized—an Auxiliary Missionary Society established—and eight or ten dollars raised at the monthly concert for Foreign Missions—and that a few have been made the subjects of renewing grace—and all this effected in perhaps the most unpromising place, within a little more than one year—I am ready to put confidence in the declaration—'Lo! I am with you always.'"

Another missionary has located himself on the frontiers of New-York, where a Presbyterian preacher had never been seen but once before—



fully & promptly  
 at under which  
*Advertiser.*



**REVIVALS.**—We have received information, that a pleasing attention to religion now exists in Bowdoin College, and as an encouragement to prayer it may be stated, that the good effects of the College Conference were observed in the work. In another paragraph it will be seen, that the Spirit is now descending on Williams College. Letters have been received in Boston from Pittsfield, in this State, which give accounts of a very powerful work of grace there. It had been in progress scarcely two weeks, when it had become very extensive, arresting some in almost every family throughout that large and populous town. The pastor, Rev. Mr. Bailey, is confined to his chamber, and his people have an occasional supply.—We are also informed, that a work has commenced at Amesbury, Mass. in a promising manner.

**Berkshire County.**—A correspondent in Stockbridge informs us, that the Revival continues in that town and the vicinity. At the Conference of churches held in Stockbridge the week before last, twenty churches were heard from, to which the work had extended, fourteen of which were represented. At Williamstown, the work had extended to the College. We thus learn incidentally, that "Conferences of Churches," or similar meetings, are extending in different parts of New-England. We would suggest to our friends who are concerned in them, whether the commencement of that system in Maine, it has been usual to furnish an official account for the religious paper there; and the practice has been interesting to its readers, while it has contributed much to extend the Conference plan to other counties and States.

**Medway, Ga.**—We learn by the Charleston Observer, that God is reviving his work in Medway, Liberty Co. Georgia. Twenty persons, most of them young, have united with the church and the good work is still going on.

#### AMERICAN TRACT SOCIETY.

The number of Tracts published by the Society, from January 15, to March 15, is 465,000; making the whole number issued since May 1, 1,997,000. The General Depository, March 15, contained a partial supply of all the first 189 Tracts. Balance in the Treasury, \$308.72. In all respects, the smiles of Divine Providence seem yet to be attending the Society; and call upon all its active friends to be grateful to God, to trust implicitly in Him, to wait on Him by prayer, and to be more humble, and active, and persevering in their endeavors.

#### PREMIUM TRACT ON THE EVILS OF LOTTERIES.

A benevolent individual having confided to the charge of the Publishing Committee of the American Tract Society the sum of Fifty Dollars, to be offered as a premium to the author of the best Tract on the *Evils of Lotteries*, notice is hereby given, that Tracts on the above subject will be received until the first day of October next. Authors will please address all Tracts to Mr. William J. Hallack, Corresponding Secretary at the American Tract Society's House, New-York, with a signature affixed, and accompanied by a sealed envelope containing the same signature and the author's name, which will not be opened, except in the instance of the Tract to which the premium may be awarded.

By order of the Committee,  
JAMES MILLER, Chairman.  
New-York, March 26, 1827.

From the American Tract Magazine.  
THE TRACT, "A TIME TO DANCE,"  
at Saratoga Springs.

[From a Merchant in New-York City.]  
Allow me to give you a brief narrative of some effects produced by one of the Society's publications, which came under my own observation; and as it may be interesting to some of your readers, and may incite the friends of Tracts to increased activity and zeal in their work.

Being on a journey to the Northward, during the warm season of 1826, I concluded to take Saratoga and Lake George in my course; and arrived at the Springs on Saturday morning. I resolved there to spend the Sabbath, and on Monday to proceed on my journey. Having taken lodgings at one of the large public houses, I found there an assemblage, from different parts of the country; but could discover little in their character, which bore the aspect of piety, or gave the promise of much Christian intercourse, or any thing calculated to render a Sabbath truly profitable and delightful.

During the afternoon, a friend proposing a ride to a small Lake, a few miles distant, I accompanied him, and did not return until evening. On arriving at the door, we found the large hall brilliantly illuminated, and music resounding through the house, inviting to the dance. Feeling this to be but a poor place for meditation, or preparation for the Sabbath, we walked out, after tea, presuming we should be disturbed until a late hour at night. But to our surprise and gratification, on returning from our walk, we found that the music had ceased, and that the chandeliers were extinguished; and soon retired, undisturbed to rest. In the morning of the Sabbath, while walking in the hall before breakfast, I discovered a number of Tracts, perfectly fresh and new, distributed about on the seats; and among them was one entitled, "A Time to Dance." Convinced that the Tracts must have exerted some influence on the evening previous, and thinking that the person who had kindly distributed them was probably in the house, I was anxious to ascertain which of my companions it was; that I might learn the particulars, and have the benefit of his acquaintance. While at breakfast, I also perceived, that I was not the only one curious to learn which was the Tract Distributor. But no information on this point was communicated, until the person for public worship arrived, when, judging that the individual who had distributed the Tracts would visit the Sanctuary, I thought I should provisionally perhaps be able to designate him. As I provided directed, I was not mistaken. We were and in returning from Church, I overheard a gentleman approving of its doctrines, mentioning the preacher's name, and making some judicious remarks, which were sufficient to satisfy me, that it was my man.

A formal introduction, was, of course, quite unnecessary. I directly found that he was a merchant from Boston, and not of that class that are ashamed of Christ or his cause. We were soon acquainted; and on inquiring about the Tracts, I had, undiscovered, placed a number of them in the Ball Room; and that, having been read by the Ladies and others, they were unwilling to join in the festivities of the evening. We had exerted an influence, on seeing the anger manifested by one of the Gentlemen, who, after reading a part of the "Time to Dance," said, "This shall do no more harm," and tore it to atoms.

Thus we see that a judicious distribution of personally to these individuals, most of them so little accustomed to reflect, they perhaps would not have received them kindly, or would have postponed the reading of them till after the ball. But finding a neat little pamphlet, with this inviting motto, "A Time to Dance," and thinking, perhaps, that it was a warrant from the Bible for their amusement, curiosity led them to peruse it; and, on doing so, it is not strange, that they should come to the conclusion that, it was "a time to dance," it was certainly not "a Saturday night."

**A FRIEND TO TRACTS.**  
For the Boston Recorder and Telegraph.  
**NEW CHURCHES IN BOSTON.**  
MESSRS. EDITORS.—From a communication inserted in Zion's Herald the present week I learn that the feelings of some of our Methodist brethren in this city, have been wounded by the late proceedings of the Orthodox Congregationalists in relation to the erection of new churches. The writer of the communication in the Herald says, "On the Friday evening preceding the Wednesday" on which the Congregationalists held their meeting, in which it was resolved to erect two new churches the present season, "the trustees of the Methodist Society met, and voted that it was expedient to build a house of worship at the south part of the city, and a committee of five gentlemen was chosen to look for a site, and to select a lot, and to erect a purpose alone mentioned. Now I have reason to believe that this" (the meeting of the Congregationalists on Wednesday the 21st of March) "was to defeat the object we had in view." In this opinion I am happy to have it in my power to assure, and I trust to convince, our Methodist brethren, and the public, that this was wholly, though I fully believe unintentionally, erroneous. The expediency of the erection, the present season, of a Meeting House at the south part of the City by the Orthodox Congregationalists, has often been a subject of conversation among them during the past winter. On Tuesday, March 13th, three days before the meeting referred to by the writer in Zion's Herald, of the Trustees of the Methodist Society, a number of gentlemen, members of Orthodox Congregational Churches, held a meeting, which had been notified nearly a week, for the purpose of consultation in reference to the erection of a new Meeting House in the south part of the City. I was present at that meeting. Not a word was said of any intention of our Methodist brethren to erect a Church in that part of the City, nor do I believe it was known to any gentleman present that they had such an intention. The result of the consultation was, a unanimous vote that it is expedient to attempt the erection of two new Meeting Houses the present season, one in the south and the other in the north part of the city; and a committee was appointed to invite a larger meeting, and to take such other measures as they might deem expedient to carry the resolution into effect. A larger meeting was held on the Wednesday of the following week, and the resolution of the preceding meeting unanimously concurred in, and \$20,000 subscribed, and a committee appointed to select sites and solicit further subscriptions. At this meeting nothing was said of a design of the Methodistists to build a church in the south part of the City. In view of these facts our Methodist brethren will be satisfied that the late measures of the Orthodox Congregationalists in relation to the erection of new churches were not taken with a design, "to defeat the object which the Methodistists had in view" in reference to the south part of the City. And as the editor of Zion's Herald is, no doubt, as desirous as we can be to prevent any alienation among the friends of truth and of the cause of Christianity, and as he will, in his next paper, make his readers acquainted with the facts detailed in this communication.

April 5.] An Orthodox Congregationalist of Boston.

#### RELIGIOUS SUMMARY.

The English papers announce the death of the Hon. and Rt. Rev. Dr. Pelham, Bishop of Lincoln, in consequence of a cold taken at the Duke of York's funeral. Dr. Kaye, Bishop of Bristol, is to be translated to the see of Lincoln; and Dr. Lloyd, Regius Professor of Divinity at Oxford, is to be the new Bishop of Oxford.

The Committee of Deputies of the Protestant Dissenters made a Report on the 15th of December, in which they state that several of the most respectable members of Parliament belonging to the Established Church, have professed their readiness to take up the cause of the Protestant Dissenters whenever it shall be thought expedient; and it was considered probable that the subject would be brought forward the present session. According to the Report of the "Commissioners of the Irish Education Inquiry," the total number of schools in Ireland is 11,823; masters and mistresses, 12,530; scholars, more than 560,000; about two thirds of whom are Catholics. The proportion of Catholic teachers is about the same. A large number of the schools are conducted under the auspices of benevolent Societies. Bernard Barton, the Quaker poet, is preparing for publication a poem to be entitled "The Widow's Tale," founded on the melancholy loss of the five Wesleyan Missionaries in the mail-boat, off the island of Antigua.

An abridged edition of Schleusner's Lexicon to the New Testament, by John Carey, LL. D. has been published in London, price 14s. It however contains all the explanations and scriptural references of the Original.

The London Home Missionary Magazine for February, speaks of the British and Foreign Bible Society as "rising brightly from the cloud that has passed over it;" and quotes several letters from agents and others, which go to show that the good cause never more deeply engaged the efforts and feelings of British Christians.

**New-York City Tract Society.**—The Observer and Chronicle gives the following account of this new society; furnishing an instance, in which Boston would do well to imitate New-York. "The Managers of this Society have commenced their efforts with a zeal worthy of the cause in which they are engaged. The whole circumference of the city, so far as visited by water craft, has been divided into districts and assigned to different individuals, with a view to the supply of the shipping and seamen's boarding houses with Tracts. Another committee has been appointed to supply the steam-boats which visit our wharves, another the humane and criminal institutions, another the Sunday schools, and another the fruit-sellers and hawkers. There has been paid over to the Parent Society, by order of the Managers, the sum of \$730.56, to the value of which they are entitled to draw Tracts from its Depository. The work of distributing has been successfully begun; and in general the Tracts have been thankfully received."

**Catholics.**—St. Mary's Church in New-York was dedicated by the Rt. Rev. Dr. Dubois, R. C. Bishop of New-York State, on Sunday last, attended by the clergy of the city. The Rev. Mr. Walsh preached, and the Rev. Dr. Power presided as a master of the ceremonies.

**Evangelical Magazine.**—A weekly religious paper with this title has been proposed, and a specimen issued, by Messrs. Miller & Brewster, at Portsmouth, N. H. It is a half sheet, and proposes to pay greater attention to the local religious interests of that vicinity, than is practicable in distant places.

**ORDINATIONS.**  
The Ordination of Mr. ALONZO HILL, as Colleague Pastor with the Rev. Dr. Bancroft, of the Second Congregational Society in Worcester, took place March 28th. The following is the order of exercises.—Introductory Prayer and reading of the Scriptures, by Rev. Mr. Young; Prayer, by Rev. Mr. Blanchard; Sermon, by Rev. Mr. Brazier; Ordaining Prayer, by Rev. Dr. Kirkland; Charge, by Rev. Dr. Bancroft; Right Hand of Fellowship, by Rev. Mr. Ripley; Address to the People, by the Rev. Dr. Thayer; Concluding Prayer, by Rev. Mr. Allen; Hymn and Benediction, by Mr. Hill.

At Charlotte Court House, Va. March 3d, the Rev. JAMES ALEXANDER was ordained by the Haverhill Presbytery, and installed as Pastor of the Church in that place. Sermon by the Rev. R. H. Rice; Charge to the Church, by Rev. Dr. Rice.

Rev. I. P. LARABEE, was ordained at Waterford, N. Y. March 14th, by the classis of Washington. Rev. Mr. Dwyer preached the Ordination Sermon; Rev. Mr. Fonda delivered the Charge to the minister; Rev. Mr. Swift the

Charge to the congregation, and Rev. Mr. Bogardus read the ordination form and made the Ordination Prayer.

#### TO CORRESPONDENTS.

"C. a." will perceive that "G." has anticipated his remarks. We preferred inserting the latter, solely on account of the extracts from the pamphlet which is recommended.

**A CARD.**  
The Rev. EDWARD BEECHER gratefully acknowledges the receipt of Thirty Dollars from the Ladies of Park Street Church Society, to constitute him a member of the American Bible Society.

#### SECULAR SUMMARY.

##### FOREIGN.

**Expenses of Monarchy.**—A proposition has been made and carried in both houses of Parliament, in consequence of a Royal Message, granting the Duke of Clarence an additional sum of £3000 per annum and the Duchess of Clarence a further sum of £2000 per annum during her life time. Their total allowances will thus amount to £5000 per annum. In the Lords the grants passed without a division. The Commons, after some opposition divided—for the motion lost, 161 to 61.

**Duke of York.**—It is notorious how much the Duke of York's disorder was accelerated by the proving pressure of his pecuniary difficulties. So severe, so degrading were the forms in which those embarrassments assailed the illustrious and unfortunate Prince, that neither a house, nor furniture, nor horse, nor tangible property of any kind, incidental to the condition of a gentleman, remained towards the close of his life, in his possession. Yet, thus destitute—owing an enormous debt, of which he could not pay a shilling—with the resistless grasp of death about him, how was it, that this ill-advised member of the Royal Family commenced the building of a palace, the construction, decoration, and furnishing of which, were not to be completed for less than a million sterling? **Land Times.**

A paper of late date, states, that, but a short time previous to his decease, an agent was despatched by the Royal Duke to Paris, with orders to purchase furniture for the new palace. Since the death of the Duke, the agent had returned, after having actually expended £40,000.

**Trade.**—The accounts from the manufacturing districts of England are not very encouraging. Addresses appear to be the order of the day. Every interest in England seems to be languishing under the proceedings of Parliament. They all expect relief.

**Grain.**—The petitions on the Grain Laws were coming from all parts of England to be presented to Parliament. In one day 21 petitions were presented against any alteration.

**Capt. Allen.** in 4 days from Lisbon, reports that an engagement took place, about the 5th or 6th Feb. near Oporto, between the Constitutionalists, under Count de Ville Flor and the rebels, under Marquis of Chaves, when the latter were completely routed, with the loss of 150 to 200 killed, 300 prisoners, several pieces of artillery, and baggage. The rebels retreated towards Galicia.

**New-Budford Mercury.**  
The mountains of Saxony were so completely covered with snow, about the first of February, that the authorities of the villages at their feet and on their sides caused the bells to be rung night and day, to acquaint travellers of their approach to inhabited places, the communications between which were totally interrupted.

The third division between Liverpool and Manchester, are performed by coaches in 2 hours and 3 quarters. Half a minute is allowed for changing horses, in which 4 persons are employed, four to remove the horses, and four to place fresh ones to the coach.

Mr. Thomas Campbell, the poet, has been unanimously appointed Lord Rector of the University of Glasgow.

A distressing accident happened at Smyrna on the 3d of December. About a hundred persons, including a number of children, were assembled in an old house, to celebrate the nuptials of two young Greeks. There was dancing in the room, and the music was loud, and the women and children were seated on the sofas as spectators, when suddenly the floor gave way, and immediately after the walls of the building fell in, and covered the unfortunate women and children with the ruins and dust. The men were principally in the corridor, and they escaped without the loss of life.—But 13 women, all Greeks, and 9 children, of which age was from 2 to 12, were killed. Eight persons were wounded. The bridal pair escaped unscathed.

**Latest from Portugal.**—A letter written immediately before the departure of the steam-boat from Lisbon, dated the 7th instant, states—"An express had just now arrived from General Hervas, at Oporto; the rebels are defeated, they have lost their baggage, and are flying in all directions. The reports are, that it is a last effort, and that the numbers did not exceed 1500 men."

The accounts of the military transactions in Livadia itself are very unfavourable for Turkey.

News has been received in England, of the death of the king of the Achenes, in consequence of wounds received in the battle with the British forces.

**From the South Sea Islands.**—Capt. Bunker, of the Ontario, recently arrived at Nantucket, left the Society Islands on the 3d of November last, he informs the editor of the Inquirer, that the natives were afflicted with a species of plague, extremely virulent and fatal in its nature, and rapid in its progress. Of this disorder many of the inhabitants of Tahiti and Otaheite had been carried off, and others were approaching the end of their existence. Eight gentlemen, who had just arrived from the last mentioned island, that the distemper was then raging in an extraordinary manner; that at Tahiti there were ten dead bodies found in one house. As soon as one member of a family was attacked, the others abandoned the unfortunate victim to his fate. Luis distemper did not effect the whole residents. Although the contagion had not reached Hahanea, the natives were apprehensive of its approach. A singular temper, we believe, says the editor, may years since nearly exterminated the Indian population of Nantucket.

**A new War.**—A dispute has arisen between Brazil and Paraguay of so serious a nature, that the latter state has suspended all communication with the former. Francia has stationed a naval force at the mouth of Parana, to prevent the entrance of the Brazilian ships. On this subject a correspondence has taken place between the Brazilians and the Paraguayans, the Paraguayans equipping a fleet of 12 vessels, and the Brazilians a squadron of 10.

From this correspondence it is evident that attempts have been made to establish the dominion of Brazil in Paraguay. War between the two countries appears to be unavoidable, that all the municipalities have agreed to give the Government their revenues in kind, in order that the produce may be applied to defray the expense of the armed forces. The authorities state, that only what is necessary for their maintenance.—Paris Pa.

**South America.**—A letter received at Philadelphia from Leguara, informs, that Bolivar has resigned his office. It is said, however, that this step is only to prepare the way for a higher elevation. It is expected there will be a union of Peru, Colombia and Bolivia, and that Bolivar will be appointed President for life of the Grand Confederation.

**Congress of Tacubaya.**—By private letters from the city of Mexico, of the 25th January, we learn that the Congress of Tacubaya would convene probably about the 1st of March.

The Deputies of Mexico, in addition to those from the United States, were, two from Mexico; one, M. Larzelier, from Guatemala; Dr. Gual, from Colombia. One of the Mexican deputies, however, M. Michelena, was about to resign. As soon as the Peruvian deputies arrived, the Congress would probably convene. Our correspondent describes Tacubaya as delightfully situated, near the base of one of the porphyritic mountains which surround the capital, in a valley of Mexico, and distant about 6 miles from the capital.

**Gale at Tenerife.**—In a particular account of the disastrous gale at Tenerife, on the 7th November, received by a gentleman from New-York, it is stated that 243 persons lost their lives, 312 houses were destroyed, 112 others injured and 1009 animals were killed. The amount of damage was ascertained to be upwards of \$1,500,000. Among the vessels lost was the French ship *Jeune Graciele*, which had on board three French merchants, passengers, who perished.

**Mr. Adv.**  
**Troubles in Canada.**—A Buffalo paper of the 12th inst. says—"For several days past, there have been alarming reports in circulation of commotions in our neighboring province of Upper Canada. A vast number of the inhabitants of the province will come within the operation of the alien law. It would appear that they are resolved not to submit to it; and it is reported that liberty poles, on which were displayed the American flag, have been raised in several places. In York, a liberty pole was raised, and the American flag waved on it within a few rods of the capital. It was promptly put down by the government party. A large force was then collected from the neighboring country, and the pole and flag were again raised. These may be exaggerated reports; but we think there is something to excite the attention of our friends in this country."

**The Eastern.**—Continued, of 24th inst. says—"The New Brunswick Legislature has had an additional duty, to take effect, after the 1st of April next, of 25 per cent, on cigars, 10 on other furniture, 15 on manufactured tobacco, and 5 on all other manufactures. Food, liquors, and books are unaltered."

**Shipwreck.**—The brig Burroughs, 29 days from New-York for Cartagena, has been lost at the mouth of the river Magdalena—sails, rigging, and most of the cargo saved.

**Colonial Affairs.**—The National Journal says, "A report having found its way into several papers, that an arrangement of the difference on the Colonial question with Great Britain had been made by Mr. Gallatin, we have taken some pains to inquire into the truth of it. We learn that there is no ground whatever for the report; but that on the contrary, Great Britain perseveres in altogether refusing to treat on that question. There is, therefore, no prospect whatever of any adjustment of it." **Washington, March 28.**—The Board of Commissioners and Arbitrators, under the first article of the Treaty of Ghent, adjourned on Monday evening last *sine die*—its functions having been superseded by the late Convention between the U. States and Great Britain on that subject. Mr. Jackson, the British Commissioner, yet remains in this city.

Mr. James Baker, the respectable Secretary to that Commission, left this city yesterday on his way to embark on a visit to his native country. It is stated in the Hampshire Gazette, printed at Northampton, that Mr. Bates is probably elected a member of Congress, for the district lately represented by Mr. Lathrop.

**The Election.**—Only two senators were chosen in this county on Monday last; Messrs. J. Phillips and W. Sturges. Mr. Lincoln had in prospect 2002 votes for Governor, Mr. Fiske 1162, Mr. Otis 185. In Boston and Salem, and 1200 towns in this vicinity, Lincoln 4095, Jarvis 2172, Otis 613.

**Schools.**—The town of Newport, R. I. is about to establish public schools on the monitorial system, and has a large building for that purpose nearly completed. **Unitarian School.**—A gentleman of New Haven has presented to the first school district in that city, a lot of land on which to erect a Unitarian school house.

**New Medical Journal.**—The Charleston Medical Society of Emulation, at their late annual meeting, resolved to establish a Journal for disseminating medical information more extensively in the South. Five of the honorary members of the Society were appointed an editorial committee, viz.—Messrs. S. Elliot, S. H. Dickson, T. Y. Simons, E. Goldings and J. Moultrie.—*Charleston O. V.*

Samuel L. Knapp, recently of this city, is said to be engaged as editor of the National Journal, in place of Mr. Agassiz, who has conducted the paper since the last election of President.

We are informed that Richard Randall, M. D. has been appointed Professor of Chemistry, in the Medical Department of the Columbian College, in place of Edward Cutbush, M. D. resigned.—*Washington Star.*

**The Apprentices' Library.** at Philadelphia, contains 4000 volumes; and has been read the year past, by the average number of 533 boys. Present number of readers, 727.

**Dr. Holley.**—A Lexington paper says, Dr. Holley retired from the Presidency of Transylvania University on March 15th. He expects to set out for Europe, in the course of a week, by way of New Orleans. A meeting of the Trustees, we are informed, will be held, and one of the professors provisionally appointed President.

**Aid to the Greeks.**—The supply ship, *Chancellor*, laden with provisions and clothing for the suffering Greeks, has encountered severe gales, and been obliged to return to New York to repair damages. She was out about a fortnight.

**Fate of Morgan.**—The grand jury of Monroe county have spent a great portion of five days, in the investigation of the Morgan affair. They examined the committee, which had been appointed by the citizens of Lewisville to make inquiries in Canada, whose statements as to his being murdered have been so confidently published. But they found no sufficient evidence to justify them in finding bills of indictment against any individual.

**Morgan.**—Gov. Clinton has issued a new Proclamation respecting Morgan, offering \$1000 for his discovery, if alive, and if murdered, \$5000 for the discovery of the offender or offenders, to conviction; and a pardon, as far as he has power, to any accomplice or co-conspirator, who shall make a full disclosure of the offender or offenders.

The Grand Jury of Middlesex county, New Jersey, have presented as a grievance the intemperate use of spirituous liquors. All the cases of breach of the peace within their notice having been owing to this vice.

**Saco.**—The schooner *Rose* in Bloom, Capt. Farris, has commenced her trips, to run regularly between this city and Saco.

**Fire.**—A Church and a dwelling house have been burnt at Patterson, N. J.

**Fire.**—The old mansion house of Mr. Moses Colman of Byfield was accidentally burnt on the 27th of March. The fire was communicated from an oven-room on the outside of the building. The male members of the family were absent at the time; Mrs. C. in her anxiety to rescue the clothing, &c. narrowly escaped with her life. The house was insured at \$1000.—On the 26th of March, at Providence, R. I. two stories of a building on Market street were destroyed by fire. One of them contained the Journal printing office, the property of which was insured.

March 18th, the dam of the Wolcott Woollen Manufacturing Company at Worcester gave way, and the pond was drained. A coal house, and blacksmith's shop were swept away. One of the small buildings went into the current, and was carried away part of the bridge below. Loss estimated at \$4000.

#### MARRIAGES.

In this city, Mr. Samuel Ellis, to Miss Caroline Matilda Tone Little, daughter of William Little, Esq. In Cambridge, Mr. William Beck to Miss Eliza Green. Mr. Sewall Wood, to Miss Helen M. Baylies. In Newton, Mr. John M. Gibson to Miss Eliza Jane Underdon. In Andover, Jonathan Underwood, M. D. to Miss Sarah Severin. In Quincy, Mr. Samuel Smith, of this city, to Miss Mary Elizabeth Hall, in Chilmurk, Capt. Allen Dexter, of Rochester, to Miss Martha Mayhew, daughter of Hon. Matthew Mayhew. In Newburyport, Mr. Daniel Merrill to Miss Martha Lunt. In Duxbury, Mr. Theodore Allen, formerly of Lubec, Me. to Miss Nancy Hall, of D. George Harston, to Miss Dorcas Brewster, daughter of Capt. Zadock R. In Andover, Mr. John Bond, to Miss Eunice Pottle. In Portsmouth, Lt. Justin Dimmock, of the U. S. Army, to Miss Mary Constantia Waldron, daughter of the late Daniel W. Esq.

#### DEATHS.

In this city, Mrs. Sarah Lynch, 30; Matthew Monagel, 16; Mr. Malachi O'Brien, a native of Ireland 35. In Charlestown, Mr. Helebrant, widow of the late Mr. Bartholomew Helebrant, 76; Mrs. Elizabeth F. wife of John J. Fisk, Esq.—In Watertown, Mrs. Abigail Bond, widow of the late Hon. Amos Bond, 68.—In Hingham, Thomas Fearing, Esq. 48. In E. Bridgewater, Mr. Jacob Hill, 70. In Warren, Mrs. Ann Davis, consort of Mr. Samuel D. and daughter of the late Robert D. Esq. of Boston, 55.—In Rehoboth, George Washington Peck, Esq. 49.—In Littleton, Mr. John M. Bond, 72.—In Worcester, Col. Daniel Chap. 87.—In Northfield, Mr. Rufus Stratton, 72.—In Marlborough, Mrs. Miss Mary Hildreth, 16, daughter of Dr. Benj. W. E.—In Lime, N. H. Miss Mary Dimick; wife of Capt. Samuel D. and daughter of Mr. William Gardner, who, since the commencement of 1822, has buried his father, his wife, his mother, and 4 children—all of consumption.—In Newmarket, Mrs. Mary Adams, 67.—In Chelsea, Mrs. Ann M. 18th of this month, Mrs. Sophronia, consort of Mr. William Carpenter, & daughter of the late Ebenezer Seaver, of Taunton, Me. 41. At Northampton, Mr. Seiden Spencer, of Hinsdale, in the 38th year of his age. He was a member of the legislature of this Commonwealth, and died on his return from their session in Boston. *Obituary Notice next week.* At Andover, Mrs. Sophia, eldest daughter of President Humphreys, 13. In Brookfield, on the 26th inst. Abigail, wife of Benjamin Kimball, 65, formerly of Newton. In Haverhill, N. H. Rev. Charles D. Wayland, Pastor of the Congregational Church in that place 35. In New-York, Dr. Chester Fish, late Chaplain in the Navy, and still Editor of *Cornell's Champion*; Mr. Paul Spafford, 29, a native of Massachusetts. In Virginia, Mr. John Hamilton, choked, and burnt, by a gang of his negroes. At Pensacola, Mr. William Ricknell, of Belfast, Me. 28. At Havana, on the 8th inst. whether he had gone for the recovery of declining health, Mr. Solomon Cotton, 29, eldest son of John Cotton, Esq. of this city, died. In St. Martins, Capt. Abram G. Morrill, of Newburyport, 27.

At Maranhau, in January, William Phillips, 16, son of Mr. John L. P. of this city; devoured by a shark. At Pernambuco, whether he went for the benefit of his health, Mr. Richard S. Briggs, of this city, son of Rev. Isaac R. of Boston, 23.

In London, aged 60, the Rev. J. EVANS, L. L. D. pastor of the church in Worship-street, and author of the "Sketch of all Denominations," and other works. At Malta, Mrs. Temple, the wife of the Rev. Mr. Temple, of the Palestine Mission.

**NOTICE.**  
The Quarterly meeting of the Directors of the American Education Society will be held on Wednesday, April 10, at 10 o'clock A. M. at the registry of Haverhill Church in Haverhill Street, Boston. A Committee for examining applicants will meet on the preceding day at the same place, at 3 P. M.

**HOUSE IN ANDOVER TO LET.**  
THE HOUSE now occupied by Mr. Nathaniel Carter, near the Theological Institution and Academy, and well calculated for a boarding-house or for a genteel family, will be let to the last of May. Inquire of SAMUEL FARRAR, Andover, March 26, 1827.

**PUPILS' ARITHMETICK.**  
FOR sale by LINCOLN & EDWARDS, No. 59 Washington Street.—The Pupils' Arithmetick, whereby the practical use of figures is demonstrated in a series of original questions, adapted to the capacities of youth. By Seth Davis, Teacher of Youth in Newton. Price 40 cents.

**Extract from the Preface.**  
"It has been the design of the Author, so to arrange the questions in the following pages, as to lead the scholar, step by step, from the most simple questions in Addition, to those which embrace the combination of all the cardinal rules. Many of the questions, it is hoped, will excite the attention of the pupil independent of performing the necessary operation required to obtain the answer. There are no answers given to any of the questions, as the long experience of the Author has fully convinced him, that it is attended with manifest disadvantage to the pupil in acquiring the practical use of figures. The arrangement of the work is such, as may be taught in classes to advantage by larger classes, when inconvenient for the preceptor to give individual attention; and it is hoped, that instead of being a task, master and pupil will find mutual pleasure in pursuing the method here adopted."

A copy of this new work will be furnished gratuitously to LINCOLN & EDWARDS, to any Instructor or School Committee who may wish to examine it.

#### STANDARD SCHOOL BOOKS.

JAMES LORING, No. 132, Washington Street, publishes the following valuable School Books. School Committees and Teachers are invited to give them a careful examination. The Sixth Edition of *Alden's Spelling Book*, Vol. first. The Third Edition of *Alden's Spelling Book*, Vol. 2d. The Fifth Edition of *Alden's Reader*. This is one of the best and most systematic collections of reading lessons now in use.

The Seventeenth Edition of *Murray's Grammar*, abridged by a Teacher of Youth of Boston. Price \$1 per dozen. This abridgement has attained an almost unprecedented popularity. It has outlived a multitude of other Grammars, and is considered as remarkably suited to the capacity of beginners.

The Eleventh Edition of *Murray's Exercises*, without any variation from the English edition. In press a 12th edition.

The Sixth Edition of *Blair's Catechism of Common Things in Use*, necessary to be known at an early age. Together with a Catechism of the American Revolution. The most distinguished characters of that momentous period are particularly noticed. Also, a Catechism of the History and Customs of Nations—and arithmetical tables. Price \$1 per dozen.

The Fourth Edition of *Mason on Self Knowledge*, with Questions adapted for Schools and Academies. Price 37 1/2 cents in half binding. This is suitable for the first class in Sabbath Schools.

The Second Edition of *Watts on the Mind*, with Questions adapted for Schools and Academies. A third edition is nearly out of the press.

*Allen's Elements of Orthography*, illustrating by easy examples, the powers of the Alphabet, and the rules for syllification, spelling, &c.

*Pope's Essay on Man*. Price \$1. per dozen, printed on beautiful small type. March 20.

#### BOARDING SCHOOL.

MR. VALENT



## POETRY.

**FRAGMENTS ON TIME.—An Extract.**  
 Heard you that knell? It was the knell of Time.  
 And in Time dead? I thought Time never died:  
 I knew him old, 'tis true, and full of years,  
 And bald except in front; but he was strong  
 As Hercules:—I saw him grasp the oak;  
 It fell:—the tower, it crumbled:—and the stone,  
 The sculptured monument, that mark'd the grave  
 Of fallen greatness, ceased its pompous strain  
 As Time came by. Yes, Time was very strong,  
 And I had thought, too strong for Death to grapple.  
 But I remember now, his step was light;  
 And though he mov'd at rapid rate, or trod  
 On adamant, his tread was never heard.  
 And there was something hoarse in the thought,  
 That in the silence of the midnight hour,  
 When all was hush'd as death, and not a sound  
 Crept o'er my chamber's stillness, or awoke  
 The echo slumbering there,—in such an hour  
 He trod my chamber, and I heard his foot.  
 And I have heard him with an awful close,  
 To catch one foot-fall as he glided by:  
 But not a slumbering sound awoke, or sigh'd.  
 And the thought struck me then, that one, whose step  
 Was so much like a spirit's tread, whose acts  
 Were all so noiseless, like the world unseen,  
 Would soon be fit for other worlds than this,—  
 Fit for high converse with immortal spirits.  
 Unfetter'd by the flesh,—unchain'd to earth.  
 Time's movements! oh how fleet! and yet, how still!  
 Still as the morning sun-beam, as it kiss'd  
 The blushing flower, but shook not 'en the tears  
 Of Night, the lingering dew-drops from its leaves,  
 Nor woke the wild-bee slumbering in its folds.  
 But Time, at last, is dead, and we must write  
 His epitaph.—His epitaph! oh no,  
 He wrote it for himself; 'tis plainly seen—  
 —But look around, and every where.  
 You see behold the Epitaph of Time—  
 You see it, on the cold and dreary waste,  
 Cover'd with Winter's thin and snowy mantle—  
 You find it too, in your own alter'd frame,  
 And in the alter'd feelings of your heart:—  
 You see it, in the village pure, that points  
 To heaven now, where late the warrior oak  
 Tower'd towards the skies in nature's majesty;  
 And you may hear it from the straggling Mohawk,  
 As he wildly dies the haunts of men,  
 And chants, while brooding o'er his nation's fate  
 In mournful retrospect—his fallen greatness—  
 Such strains we may, as requiem on Time.  
 But if Time's dead, will he not rise again?  
 And meet us in that other world? Oh yes,  
 His spirit will, and in that other world  
 Will meet his murderers!—And who are they?  
 The proud, the gay, the thoughtless and the vain,  
 Who crowd to scenes of midnight revelry:  
 The heartless miser, brooding o'er his gold,  
 Dead to the cries of woe, and ignorant of pain:  
 That wealth has wings, and heaven cannot be bribed:  
 The countless throng, who make this world their all,  
 Lay up their treasures here, and spend their days,  
 As if Eternity were out a song:—  
 These are Time's murderers, though he has been  
 Their kind and constant friend, watchful and true.  
 He rook'd their griefs, and taught them to forget  
 The thrills of anguish and the throbs of woe:  
 He dried from childhood's cheek the tear, that marr'd  
 Its mantling bloom:—he knit their sinews firm,  
 And braced their nerves to youthful energy:  
 He spread before them all the bloom of earth,  
 Painted the landscape in its loveliest hues,  
 And breath'd fresh fragrance on the morning gale:  
 He crown'd their heads with plenty; and their cups  
 Ran o'er with blessing:—he gave them friends,  
 And taught them friendship's joys:—his hearts he form'd  
 For love, and strung their souls to sympathy:  
 Time was their real friend; true to his trust,  
 He sold them to all his race should die,  
 And leave Eternity their guardian.  
 And even now, we see Time's prophecy  
 In part fulfill'd.—We have but heard the knell  
 Of the departed year.—The last month brought  
 A New Year into life;—and thus in rapid flight  
 Our moments pass, till all our years shall end;  
 Then let us seek for happiness, when Time  
 Shall be no more;—and when he will deny  
 Then, from the eternal battlements of heaven  
 A Saviour's flag shall be unfurl'd, and wave,  
 Among the fading stars, its opening folds  
 Of streaming drapery, full on the view  
 Of saints and sinners rising from the tomb,  
 And bursting the cold elements of the grave.  
 To read this motto on that banner's side,—  
 I am the Resurrection and the Life.

## GENERAL MISCELLANY.

## A WORD OF CAUTION.

There are some dangers accompanying almost all revivals of religion, which will make the reflecting believer almost tremble. Amongst these may be numbered the hazard of self-deception; the conceit that our hearts have been renewed, when in fact we are yet in the gall of bitterness and in the bonds of iniquity. Such a state is most fearful. Our Lord teaches that some will persevere in this mistake, and be found pleading their friendship to him in the day of judgment, to whom he will then say, Depart from me, ye workers of iniquity. Such a state of things places the minister of Christ in most responsible circumstances. Responsible, however, as they are, he may, by the faithful discharge of his official duties, be pure from the blood of all men. Let him adhere with strictness to the directions of the unerring volume of God,—let him bring every principle, affection, and conduct to this standard,—let every pretension be weighed in this balance of the sanctuary, and he shall deliver his soul.

It is of vast importance that the evil of sin, and the purity and spirituality of the law, be shown in the clearest manner, as well as the sufficiency and efficacy of the atonement. The evidences of a gracious state must be exhibited with a perspicacity that may be understood by all. These will consist of two divisions—those which respect the exercises of the heart, and those which are manifested in the external conduct. Holiness must be the grand distinctive mark of both. Whatever feelings any one may express, however rapturous and animated may be his prospects or his joys,—if these are not chastened by the love of holiness, by the love of the holy scriptures, of a holy God, and a holy heaven, the religion of such an one is but a dream.

The necessity of this supreme affection to God is apparent from the fact, that no other influence can carry forward the soul in those acts of self-denial and self-devotion, which are the only certain proofs of discipleship. Hence our Lord always required, that those who professed to be his friends should exhibit some evidence not common amongst mankind, of their love to him. This test sometimes was, the abandonment of those whom they most tenderly loved,—the loss of property, or of character,—and sometimes if necessary, the surrender of their life.

Now because it is not necessary in becoming Christians, that we become martyrs, or abandon our friends and our property, it does not follow that we have no valuable criterion by which to examine our character. We have the best, the word of God. To the law and to the testimony. Whoever refuse this standard, we confidently affirm, that there is no light in them. They may, indeed, tell us about a light in nature superior to the Bible and disdain to be shut up in so narrow a school as Revelation; but they betray in their scheme, their blindness to the truth, and groping for the wall like the blind, and as if they had no eyes. Their system is without vitality.

Whilst some, then, are holding fast a religion of dreams and visions, and others are assuring us that there are no means by which we can have any satisfactory intercourse with God; let us, brethren, in all the religious revivals which are around us and amongst us, carefully separate the precious from the vile, through the knowledge of the holy volume, rejoicing in it as a light shining in a dark place, and as able to make us wise unto salvation through the faith of Jesus our Lord. —*Christian Watchman.*

## For the Boston Recorder and Telegraph.

## SCITUATE, (MASS.)

Messrs. Editors,—I need not say, that the present is an age of controversy, as well as an age of better things—of much benevolent feeling, and benevolent action. I do say, that it is much to be regretted, that Christians should contend with each other on points, which they mutually acknowledge to be essential to salvation, and that they should carry a contentious spirit so far as greedily to catch at the slightest seeming error in statements of facts, in order to destroy each other's influence.

I am led to this remark by a paper, signed, "A Layman" in Zion's Herald of the 21st inst. in which the writer endeavors to destroy the public confidence in the last Report of the Directors of the Dom. Mis. Society. He refers with approbation to another article published in the Herald of November last on the same subject, which I have not seen, and therefore cannot notice at this time. But I beg leave to say, that the Report of the Directors is true in every point, relating to Scituate, at least.

I wish to make a few remarks on "A Layman" and will be as brief as possible.

1. He states that the "Report" affirms that there are in Scituate more than 3000 souls, which need at least one gospel minister; and he means to have it understood that the Report denies that the gospel has been preached there by any denomination,—but the Report makes no such denial,—it qualifies the foregoing statement by the phrase, "holding the doctrine of the Pilgrims." Now what were the doctrines of the pilgrims? Were those venerable men Unitarians? Were they Methodists? Were they Baptists? No—but Calvinistic Congregationalists. And all which the Report either affirms or implies, is, that there ought to be at least one Calvinistic Congregational minister among 3000 souls.

2. He states that they have always had one, or more than one gospel minister who has preached to them the way, the truth and the life. I have no disposition to deny this, if the designation is intended to apply to the Baptists and Methodists, though I regard those denominations as embracing errors of more or less importance; and the Report in Scituate, as this writer says we may fairly infer, then, allow 1000 to the two Methodist societies and the Baptist society, which probably is a large allowance, and there remain 2000 still, according to the Report, who receive no instruction from orthodox ministers.

3. He states, that there are "two churches of the Congregational order, having for teachers, men, who preach the great fundamental doctrines of Christianity; and are beloved among us to be men of vital piety." With the piety of these ministers before God, we have nothing to do—to their own matter they stand or fall; but they will not deny that their "faith," is Unitarian, thoroughly so; and that they not only dissent from Calvinists, but from all Arminians who hold the Deity of Christ, and the doctrine of Atonement. With such men, the framers of the "Report" hold no fellowship, of course, believing them to bring that good gospel, which the spirit of inspiration hath denounced.

4. He states that the members of "the First Congregational church in Scituate" were a "minority" at the time of their secession and non-union with the Unitarian "Laymen" but he misconstrues it, it is pre-arranged, for he surely would not mis-state a fact that can at once be settled by recurrence to a book of records. It was the majority of the church that seceded, and they took this step only after the most patient and tender and persevering efforts, to secure their rights as a church, in the proper way. Never was congregational order more completely prostrated, and never were the principles of church membership more completely trampled under foot, than in the progress of measures, adopted by the minority, to deprive their dissatisfied brethren of their rights.

5. He states, that "the difficulties" in the "First Church" took their rise from sentiments of polemical discussion, not at all affecting the great fundamental doctrines and principles of the Christian religion. The doctrine of the Trinity, the Divinity of Christ, the personality of the Holy Spirit, the nature and extent of human depravity, the nature and author of regeneration, the atonement and the future eternal punishment of the wicked, are mere "sentiments of polemical discussion," not at all affecting the fundamentals of Christianity! These were the points of difference between the majority of the church, and the pastor.

6. The remarks of "A Layman" on Mr. Jewett's account of "the attention to religion," are such as might be expected from any Unitarian, writing for a paper, that espouses the cause of revivals. The truth is, that a precious season of refreshing from the presence of the Lord, was enjoyed the last year, and that about twenty souls were hopefully brought to "taste and see that the Lord is gracious."

7. The sneer of this writer, couched under the introduction of the nickname "Egypt," as "the place where the Hopkinson Calvinists are located," is so much beneath a gentleman, that I forbear to notice it, further than to say, that as God called his Son out of Egypt, to be "the Light of the Gentiles," so I trust he is calling to light, the "Hopkinson Calvinists," to shine as a light in the dark place where Heaven has cast their lot. If there be a spot on earth that needs the Light which God brought from Egypt 1800 years ago, it is Scituate and some towns in its vicinity.

A word to the conductors of the Herald.—Are we not brethren? Why should an enemy be suffered to divide us? The Directors of the D. M. S. have no wish to interfere with the plans of the Methodists for the diffusion of the gospel; they cannot, nor are they in duty bound, to notice in their reports every Methodist or Baptist Society, that may exist in towns, where are the remnants of once flourishing congregational churches which we are attempting to rebuild; this is not done in relation to us by the Directors of the benevolent association of those churches, nor do we wish to expect it from them. We love our own peculiarities, as they love theirs; but we love the great essentials of the gospel more, and are not willing to be divided from these brethren by the artifices of that mushroom liberality which, while it denies the fundamental doctrines of Christianity, takes them by the hand, and audaciously attempts to divert their influence from the cause of truth, to the support of fundamental errors. He assured "the Herald" of such is this thing." A DIRECTOR OF THE D. M. S.

## TEMPERANCE DEPARTMENT.

## For the Boston Recorder and Telegraph.

## INTEMPERANCE.—NO. I.

Wesley said, "I have known five hundred drunkards to be converted and become sober men." But we of the present day, citizens, churches, and clergymen have adopted the paralyzing opinion that the man of intemperance is irretrievably lost. We have come to the opinion by an induction of instances, numerous beyond computation, and terrific in the uniformity of their fatal results. From Nova-Scotia to Mexico our tipplers tinkle till they die.

The American Society for the Promotion of Temperance, have therefore, wisely resolved to expend their chief efforts upon preventives of the dreadful evil—they aim to break the inspiring bowl before the youth has set his eyes upon it. They would provide that his cheek should never be tinged with the unusual flush—they would see that the wine-glass stands inverted till the hour of sickness. May the Father of long abused mercies give a resistless efficacy to all their exertions.

But is this society to rescue only those who as yet look with indifference upon the wine when it is red? Are all the sons of wealth and accomplishment, who have learned to tarry late at the bowl, to be in cool calculation, surrendered to disease, to disgrace, and a damning fate?—Are our members of the church, who creep to the private closet, and steal thence occasions for scoffing ridicule, to go from us at last, down to the valley of shadows, bearing upon their foreheads in characters of fire, a name which an inspired apostle has told us, shall forever shut the gates of heaven upon them? And does this society fancy it shall save the present temperate, by a mere human instrumentality? Their agent may fill the columns of your paper, and ride the circuit of the states, proclaiming the wretchedness present and eternal, which tracks this vice, and procuring from the moral and the good the vow of abstinence; and the Society may hold its anniversaries, and receive its addresses, eloquent to agony, and adopt its resolves, and publish its reports; and if there come not down upon all these means, unwonted measures of the Spirit that chastens the appetites to subjection, long ages of effort will roll away before the young man will cease to follow his merry companion, and the son will cease to follow his father to a premature perdition. The same agency which will preserve the present temperate from falling into this vice, will rescue many, who have already become as brands in the burning.

I have one answer for all the above interrogatories. Let the pious of our country use the means appropriately theirs, to secure the divine blessing, & not only will the society soon have accomplished all that it now proposes, but the church will find her robes bleached from the guilty stains of the cup. She will see too many a reformed prodigal from without her pale, running to her, to find shelter from his weakness in the bosom of the community, from whom under God went forth the influence that rescued him from ruin. One very important of these means is the affectionate personal fidelity of all orders of the pious to the captives of excessive appetites. This is a means, which humanity itself forbids us to forego. Still it will prove inadequate if not attended by a more powerful agency. It requires a stronger than human arm to demolish the massy barriers, within which the God of this world holds the incarcerated revellers, as in the outer court of the eternal prison. Only the spirit, which comes in answer to prayer, can give the needed omnipotence to every effort. Let prayer therefore, be made without ceasing, for his mighty co-operation in saving both the temperate and the intemperate.

Oh! there is a Spirit that fills the spheres with his being, but dwells pre-eminently in the souls of men,—a holy Spirit who in answer to sympathetic prayers, has in a thousand instances, given efficacy to motives that were powerless in human hands, and stayed up virtuous resolutions that were crumbling down upon every earthly support, and inspired an invincible holy enterprise into hearts that were fainting amidst the breath of encouragement from mortal lips. It is a Spirit on whose ear the supplications of man in behalf of his suffering fellow are never poured in vain. Let every Christian bring before this Spirit the miseries of the intemperate. In their behalf, let all American piety make to this Spirit one long agonizing appeal.

## LITERARY AND SCIENTIFIC.

**Hall's Miscellany.**—This volume has, for several days, been lying on our table, tempting us to leave our work, and give up ourselves to the luxury of devouring its contents. When we saw the name of Robert Hall on the title page, we thought it safe to presume on a rich feast, both for the intellect and the heart; and so far as we have been able to taste, we have not been disappointed. The book contains reviews—of Foster's Essays of Zeal without Innovation; of Gibstone's Sermons on Christian Morality; of Gregory on the Evidences, &c. of the Christian Religion; of Belsham's Memoirs of Lindsay; and of Birt's Lectures on Popery: also an Apology for the Freedom of the Press.—Published by James Loring, 132 Washington-street, Boston.—We had intended to devote so far from the alleged practice of reviewers, as to read the book through attentively, before introducing it to our readers, or expressing an opinion of its merits. But as the several articles have no connection with each other, it is not necessary to read the whole before passing judgment on a part. Foster's Essays is a work, with which we have more acquaintance, than any other reviewed in this volume; and its distinguishing merits, as well as its very slight defects, are pointed out with the discrimination of a master. Independently of their application to this particular work, there is a discussion of principles, and a use of facts in the history of mind, which are worthy the attention of every author who would be permanently & extensively useful; & also of every reader, in selecting books for his private library. We shall have occasion to notice the book further, in pursuance of our design to enrich our columns hereafter with extracts from it. The publisher has our acknowledgments for his courtesy.—*Ch. Mir.*

**Mount Pleasant School.**—We learn from a correspondent, that the Rev. CALVIN COLTON, of Le Roy, N. Y. has accepted an invitation to become Chaplain and Professor of Moral and Intellectual Philosophy in the Mount Pleasant School at Amherst, Mass. and will enter upon his duties at the commencement of the annual course of study on the first of June next. Proposals for the Professorship of Mathematics and Natural Philosophy are at present before a gentleman of N. Carolina, who received his education at the North. The remaining departments, it is expected, will be filled soon. With a generosity which does them honor, the gentlemen who conduct the institution, have offered the American Board to support gratuitously one Greek boy, and to contribute 100 dollars each towards the expenses of a number of others not exceeding five. The prospects of the institution are said to be very encouraging.—*N. Y. Obs.*

**Education in Scotland.**—A committee of the General Assembly of Scotland, has lately published a Report on the subject of increasing the means of education and religious instruction in Scotland. For the purpose of obtaining information of the actual state of education, they circulated queries, and have received answers from every parish in Scotland. It was ascertained that in ten of the synods of Scotland, comprising 764 parishes and 1,716,126 persons, the means of education were so extensive, that there was scarcely an individual who had not been taught to read. In the remaining seven synods, viz. Argyle, Glenelg, Ross, Sutherland, Caithness, Orkney and Zeland, containing 143 parishes, and 377,730 inhabitants, there were 250 schools were wanted, which it was computed would educate 10,500 children. The committee, in answer to their solicitations for pecuniary aid to establish these schools, have received sums amounting to £5,488, principally from parochial collections, and are in expectation of receiving further sums.

**Cure of the Deaf and Dumb.**—In our last we gave account of the extraordinary cure of five deaf and dumb persons, by Dr. Newburgh, at Brussels.—By the last arrival from Europe, under date of Brussels, Jan. 11, we find the following important paragraph relative to the success of another physician, who we presume is practising on the plan of Dr. Newburgh.

"Dr. Ande, of this city, whose fortunate success in curing children born deaf and dumb, we have already mentioned, has just operated with the same success on the son of M. Maurus, baker, at Bruges, aged fourteen years. We find in the Gazette of West Flanders, the details of this operation, which took place on the 26th of December, and for which the lad came to Brussels with his father. The perforation of the left ear was effected in less than five minutes, and, at the same moment, the boy heard the ticking of a watch and the talking of a little dog. The operation of the other ear took nearly half an hour, because the lad, too deeply affected by his new sensations, could scarcely contain himself."

**Buttonwood.**—S. W. Pomeroy, Esq. of Brighton, states in the New England Farmer that the buttonwood may be propagated more easily—will thrive on a greater variety of soils—and make a more speedy return to the planter, than any other tree of the forest. As fuel he ranks it with the best kind of soft maple. It affords twice as much fuel as the oak and hickory, at the same age, and growing on the same land.

## DEFERRED ARTICLES.

## PUBLIC ACTS.

Passed by the Legislature of Massachusetts, at their January Session—1827.

An Act authorizing an extra term of the Court of Sessions in Essex County:—An Act relating to the duties of the reporter of the decisions of the Supreme Judicial Court:—An Act to prevent the destruction of Fish in the harbor of Boston:—An Act concerning the sale of real estate by Administrators, executors and guardians, additional act:—An Act in addition to acts empowering Judges of Probate to appoint guardians to minors and others:—An Act to prevent unnecessary delays and expense in the prosecution of real actions:—An Act to secure from damage Marshfield Beach, and the meadows thereto adjoining:—An Act furthering a good discipline in the Colleges of this Commonwealth, additional to the act June 1819:—An Act in addition to the several acts regulating Parishes and Pre-

dicts, and the officers thereof:—An Act to prevent the taking of Fish by seines or nets in the Congamond Ponds in Southwick:—An Act concerning the pay of members of the General Court and Council in certain cases:—An Act to establish the Hoosac Mountain Turnpike Corporation:—An Act to regulate Pilotage from sea into New Bedford and Fairhaven:—An Act altering the time of holding the Courts of common Pleas in the County of Duke's County:—An Act in addition to the several acts concerning depositions:—An Act in addition to an act giving further remedies in equity:—An Act to regulate the fishery in Agassiz and Westfield Rivers:—An Act authorizing the town of Cambridge to establish a Board of Health:—An Act to prevent the taking of sand, seaweed, &c. from the beach and flats in Plymouth Harbor:—An Act in addition to the several acts regulating Pilotage for the harbor of Boston:—An Act relating to prosecutions of libel, and to pleadings in actions of libel and slander:—An Act to increase the number and provide for the appointment of Engineers:—An Act in addition to an act to prevent forcibly passing and avoiding toll gates:—An Act in addition to former acts regulating Pilotage in the port of Salem:—An Act to regulate the manufacture of Wrought Nails within this Commonwealth, and to repeal former laws for that purpose:—An Act for regulating towns, settling their power, &c.:—An Act to regulate the mode of conducting the weighing of merchandise and other commodities:—An Act in addition to the several acts for the regulation and government of the State Prison, and defining the powers and duties of the officers thereof:—An Act in addition to the several acts respecting the general powers and duties of manufacturing corporations:—An Act respecting agencies of Foreign Interest within this Commonwealth:—An Act in furtherance to the several acts for the suppression of rogues, vagabonds, common beggars, and other idle, disorderly and lewd persons:—An Act regulating the driving of Stage Coaches and other vehicles for the conveyance of passengers:—An Act to change the names of the several persons therein described:—An Act in addition to an act regulate the jurisdiction and proceedings of the courts of Probate:—An Act to provide for the instruction of Youth.

A slaveholder in Kentucky, after expressing his belief that slavery must, sooner or later, be abolished, and that the manner and the results of the abolition depend on the previous conduct of slaveholders, proposes that a fund be provided for the purpose of procuring medals, or other premiums, for the best authors of tracts, or the best practical "ability of emancipation." Three-fourths of the civilized world he supposes to be already in favor of emancipation; and even where slavery exists, he says, "public opinion on the subject has undergone a mighty revolution." The opinion begins to prevail, that "slave-labor is dearer than that of freemen;" and that "if slaves will not run away from their masters, their masters ought to run away from them." He thinks the system will not be so easily affected by arguments founded on morality and religion, as by those drawn from the principles of political economy.

## FEMALE SEMINARY.

## At Wetherfield.

THIS Seminary will be opened the ensuing season, during two quarters of twelve weeks each, separated by a vacation of a fortnight. The first quarter will commence on the last Wednesday in April. The plan of the two preceding years will be pursued with very little variation. The principal differences will be the following:

1. More attention will be devoted to Biblical Geography, Chronology and History. These important branches of sacred literature will be taught in a new method; which, it is hoped, will be found peculiarly interesting and effectual.

2. Young Ladies will be admitted to the Class, for which they appear qualified, without respect to age.

3. More particular attention will be paid to the important and much neglected art of reading; especially the reading of poetry.

4. It is proposed to form an extra class in Latin, consisting of individuals from the other Classes and from the Collateral School; agreeably to the desire or consent of their friends and of the Principal. This branch will be pursued according to a method somewhat peculiar, with the design of giving an exact and familiar acquaintance with the important English words derived from that language.

For this purpose, no use will be made of heathen authors. Besides the Principal, three or four assistants will be devoted to the business of instruction.

It is particularly desired of those, who may attend, especially of those who have not already been members, that if possible, they be present at the commencement of the first quarter.

Price of instruction in the Seminary \$6 a quarter; in the Collateral School, 30 cts. a week. JOSEPH EMMERSON, Wetherfield, March, 31, 1827.

\*For this purpose, the Principal has now in the press, a very cheap work, entitled the Poet's Reader, which, it is hoped, will be found to possess some peculiar advantages.

## BOXFORD ACADEMY.

FOR the accommodation of such Young Ladies and Gentlemen as feel disposed to avail themselves of its advantages, an Academy will be opened in the salutary village of Boxford, first Parish, on the first day of May next. A spacious and pleasantly situated building has recently been constructed for the purpose, on a plan admirably adapted to secure the comfort and convenience of the scholars. The Academy will be conducted under the personal instruction of Mr. ANSER J. LEAVESWORTH, from the Theological Seminary at Andover. Mr. L. is a graduate of a respectable College in New England, and from the experience he has had in directing the education of youth, together with the success which has previously attended his efforts in this employment, there is reason to hope that public confidence reposed in him, will not be disappointed.—All the branches of useful education commonly attended to in similar institutions, will here be taught:—Comprising Reading, Writing, Geography, English Grammar, Arithmetic, History, Rhetoric, Logic, Composition, Natural Philosophy, Astronomy, Chemistry, Natural History and Mental and Moral Philosophy. Young men desirous of entering College, or otherwise to prepare themselves for usefulness and respectability in the higher walks of life, will be faithfully instructed in the Latin and Greek classics. To such as may desire instruction will be given in the useful and highly interesting department of Practical Botany. A good collection of Plants will always be at hand for reference and illustration; and pupils in this branch, will be made acquainted with the method and, during the winter months, will be required personally to go through the process of analyzing Plants.—Biblical Lectures will be given weekly, and a particular attention will be paid to the general department and the formation of moral character in all the students.—Board, including washing, may be obtained in respectable families near the Academy at \$1 50 to \$1 75.—Scholarship, from \$3 to \$4 per quarter varying with the branches pursued.

For further information, or for boarding and other accommodations, application may be made to Jacob Peabody, Jared Young, Charles Peabody, George W. Sawyer, Committee of Agency.

Boxford, (Ms.) March 21, 1827.

## BRADFORD ACADEMY.

THE first Summer term at this Institution, will commence on Wednesday, May 2. The Female Apartment will be opened at that time, for the instruction of young ladies, under the care of the same Instructor and Instructors, as in former seasons. The course of instruction will embrace all the branches of an English education. Collier's Algebra, and Simpson's Euclid, were, last season, added to the course of instruction.

A course of Lectures will be delivered on Philosophy, Chemistry, Astronomy, &c. As considerable addition has been made to the Apparatus, for Philosophy and Chemistry, those Sciences will be illustrated by experiments.

For further information, apply to AMOS GREENLEAF, Preceptor. Bradford Academy, March 12, 1827. 4c

## SCHOOL.

THE Subscriber respectfully informs his Friends and the Public, that his Spring Term, will commence on Monday, April 24.

Instruction in Reading, Writing, Orthography, Arithmetic, Grammar, Geography, Rhetoric, Composition, Declamation, Use of Globes, Book-keeping by Double Entry, Projecting, Drawing and Colours, Maps, Sacred, Modern and Ancient History, Moral and Natural Philosophy, Chemistry, Botany, Geometry, Astronomy, Logic and the French Language.

Separate, commodious and pleasant Apartments are provided for Masters and Misses, and the latter will be under the superintendence of a Lady who will instruct in French and German, and in Needlework, Crocheting, Drawing and Painting in Oil and Water Colours.

The system will be so far monitored that every Scholar will feel some degree of responsibility, and expect to be called upon to teach whatever he may have learned. Scholars will review their studies once a week or oftener and always be required to recite as analytically as possible. Their health will be an object of particular attention, and no exertion will be omitted which may be deemed necessary to secure their greatest moral and intellectual improvement. Intermediate School will commence as above. Morning School from 5 to 7 o'clock, will commence the first of May.

The subscriber solicits the parents and Guardians of his scholars to visit his school without ceremony as often as suits their convenience.

Application to be made at the School Rooms, No. 81, Washington-street, (Cornhill Square.)

Several Rooms to let, some very large, with high light, and a Northern aspect, suitable for Portrait and Landscape Painters. Apply at the above School Room.

## SCHOOL.

THE SUBSCRIBER, respectfully informs his friends, and the public, that he has removed his School to FRANKLIN HALL, No. 7, Franklin Street, where he will teach in SACRED MUSIC, evening, a term of two months from the first of April.—Also, the afternoon of Thursday and four afternoons each week; PENMANSHIP and ARITHMETIC, in addition to the above, on Monday, Wednesday, Thursday, and Friday. Lessons given other hours, by appointment. Tuition, as usual, by the hour, or by the term, or by the year. Also, and Ornamental writing of any kind, written in the best style on reasonable terms. Enquire for particulars at the Hall.

March 28th, 1827. 6w N. D. GOULD.

## MONITORIAL SCHOOL FOR YOUNG LADIES.

MISS Z. B. CHEEVER, instructs young ladies in the Monitorial system, in Reading, Orthography, Writing, Mental and Practical Arithmetic, Geography, Grammar, Rhetoric, History, Composition, Philosophy, &c. Subsequent to instruction by monitor, the classes pass a daily review by the instructress, when explanations and illustrations are given. The employments of the school are also varied by several general exercises, in which all the scholars engage at once.

Instructions are also given in drawing and shading maps, in plain sewing, working lace, and other ornamental needle work.

The school is at present continued in Sudbury-street, but a removal is contemplated, as soon as a more central and convenient situation can be procured. Terms from \$4 to \$8, per quarter.

Reference.—REV. Dr. BECHER, REV. A. EATOR, Messrs. T. B. WAIT & SON, Publishers of the American Journal of Education, Dr. J. T. FLAGG, Mr. S. REED, Boston, March 13, 1827. 3c

## HARTFORD FEMALE SEMINARY.

Several gentlemen of the city of Hartford, having formed an association for the support of a Female Seminary in that place, the following is an outline of the plan to be pursued.

A building is to be commenced for the accommodation of the institution, to be finished early in the season and to be furnished with suitable and convenient school rooms, lecture, and recreation rooms.

A Philosophical and Chemical apparatus will be provided, together with globes, maps, charts, &c. A library will also be commenced and kept up.

Miss BECHER will have the charge and direction of the Institution, and with her will be associated four or five teachers, besides those who will instruct in Music, French and Drawing. To each of these teachers the superintendence of certain branches will be committed and their attention given wholly to these.

Pupils will be received not by the quarter but by the term. There will be no more than 25 in the year of 22 weeks each, and the regular time for entrance will be at the commencement of each term.

No charge will be made for less than a whole term. The pupils will be examined at their entrance and classed according to the discretion of the Teachers, pursuing the most important branches first, and regularly advancing to higher, only as prepared for them.

In addition to the regular course of study it is expected that considerable knowledge will be communicated by familiar lectures on moral, intellectual, and religious topics, such as the formation of mental and social habits—the evidences of Christianity—the best mode of studying scriptures, &c.

The summer term will commence on the 23rd of May and the arrangements of the school will make it particularly important that pupils should be present the first day of the examinations will take place, otherwise each one will need to be examined alone, instead of in classes.

TERMS.—\$12 per term of 22 weeks, for all branches of English education—to be paid in advance.

Instructors in Music, French and Drawing are engaged, their terms are as follows:—

Music, \$20 for the term of 22 weeks, \$12 per do.  
French or Latin, \$12 per do.  
Drawing, \$8 per do.

Board in the family of the Teachers for those who wish to reside with them, \$2.50 per week.

Young ladies who wish to attend school this summer, are requested to bring any works of History they may own, to Rev. Joel Hawes, Rev. J. H. Linsley, Rev. Samuel Spring, Daniel Wadsworth, Thomas Day, Oliver B. Cooke, David Watson, Seth Terry, W. W. Edwards, J. H. Wells, J. B. Hosmer, Trustees.

## PITTSFIELD SEMINARY FOR YOUNG LADIES.